СТУДИНЕЦЬ

• Summer / Літо 1992 •

Коротко про "Студинець"

Група українських студентів і молодих професіоналістів поставила собі завдання розбудити та об'єднати молодь українських громад Канади, Америки, Австралії та Великої Брітанії новою газетою „**Студинець**".

„**Студинець**" це двомовне місячне видання яке має за мету повідомлювати молодь на Заході про думки та дії молоді України, як і створити форум на дискусію між молоддю різних іміграцій та організацій. „**Студинець**" це безпартійний орган для всіх любителів дискусії, цікавої інформації, аналізи, гумору та репортажу якого не можна знайти в „традиційних" наших часописах

„**Студинець**" запрошує всіх зацікавленних включитися до праці. Особливо запрошуємо всіх з хистом до писання, гумору та аналізи подій в Україні як і в нас. Зростаюча асиміляція, байдужість та роз'єднаність нашої громади загрожують нашу спроможність ефективно допомогти Україні коли прийде день нам перебирати громадські структури діяспори. Давайте, всі хто дбає, зустрічаймося що місяця на сторінках „**Студинець**"!

„**Студинець**" звичайно не зобов'язаний ні перед ким виправджуватися. Причина малої кількости україномовного матеріялу слідуюча : миш у нашому лінотипі здохла.

Ціна першого числа: Два рублі, цебто роздаємо його безплатно

Price of the introductory issue: 2 rubles, i.e. Yipee! It's free!

"Headcheese"
Food For Thought

Eugene Kachmarsky

This is the inaugural issue of Studenetz - a newspaper for students and other young people who, for a variety of reasons, have limited access to the mainstream Ukrainian media in Canada. That the situation in our community has deteriorated to such a low level is evidence of a serious demand for change: a demand that is begging, screaming out and yet is heard by no one in either the social, political or media establishments of the Ukrainian community in Canada.

That there is definitely something wrong needs to be asserted no further. A basic driving force behind any community, political entity or in fact, behind the progress of humanity itself, is the free exchange of ideas. It is this free, unregulated (except by one's own conscience), uncensored, uninhibited conflict of ideas that produces a synthesis of new concepts and creative solutions to the problems that plague our human race. Once this process is fettered with partisan bigotries and sectarian myopia, it invariably leads to stagnation, degeneration and an eventual, whimpering death.

This has been going on since the dawn of humankind, and you'd think that after several thousand years of existence, we would finally have learned something. "From the very first link, the chain was forged. From the first freedom denied, the first word censored, we were all irrevocably chained." It is a wonder that humanity has survived as long as it has in the face of overwhelming efforts by profoundly-rooted establishments to eradicate human progress and institutionalise their own perverted visions of reality.

These 'visions' have often been no more than convenient legitimisation for exploitation, enslavement, the demand for blind obedience of the subjected and the prosperity of those who rule. However, to our redemption as a species, Fortune has produced that small handful of brave souls who dared stand up and say "Screw you!" They dared challenge conventional wisdom and promote ideas that were condemned by the contemporary establishments but which eventually led to the improvement of the human condition.

Well, since 'everybody's doin' it,' Ukrainians in Canada and around the world shouldn't be any different, don't you agree? What is the problem, people? For how long, a millennium or so, have we been slaves, and yet we continue to placate a belief system that encourages the continuation of our enslavement? We also continue to eagerly support the structures that thrive on generating this exploitation.

We ask ourselves in lament, "Oh, why must our people suffer so much?" It's more than likely because we, as a people, have grown spiritually fat and comfortable with the way things are and have grown too accustomed to "putting up with it." What's more distressing is that we do indeed have a long tradition of individuals who stood up and said "Screw you!" but they invariably failed because of all those who collectively sighed "So what?"

Oh sure, we put on a semblance of dissatisfaction, of organising some sort of collective action to try and change things. But in the fifty-odd years that our present community

(Continued on page -"Head Cheese")



Stamp of Independent Ukraine?

The young Elvis won out the vote in the US for the postage stamp bearing the likeness of "The King". It seems many would prefer to remember him in his younger, lighter days. Some maintain he is still alive and well. Others maintain he is Donetsk. "Studenetz" will take the 5th on this one, but we will say this: Find the map of Ukraine on this page and we will send you and a friend to his concert in Kharkiv. We'll even concede our backstage passes, and give you some Hryvni for spending money. "Whose image will appear on the Hryvnia?", you ask. Delve into these pages and find a possible answer.

As for this stamp, perhaps the new Ukrainian government could press the Brits into backing the issue with that barrel of gold Polubotok left in their trust centuries ago.

editor's note : Although it may be late for some to plan attending the Conference, the fact that it is occurring is very significant. Organizers intend holding a World Congress of Students in the summer of 1993. If you want to get more involved in the students' movement, you can also contact Mr. Kulchyckyj (or "Studenetz"), who is, incidentally, no longer a student, but continues, in his spare time, doing the work today's students are neglecting. Slava Yaru!

Editorial

Should I stay or should I go?

We've been robbed. As students our main valve for voicing our discontent with the status quo was sealed on December 1, 1991. To be sure, I'm not mourning the apparent demise of Communism, and Kravchuk is doing what we neglected to do in the Centralna Rada, i.e. put primacy on securing Ukrainian armed forces. But road-trips to Soviet embassies no longer seem to be needed.

The whole Ukie community out here is re-orienting itself. Traditional political rivals now make strange bedfellows. Some are basking in a "I told you so"- type attitude, while others have changed their tunes as remarkably as Kravchuk and company did last August. Our elders are now pumping their dineros into Ukrayina, and justifiably so, because this is an opportunity for which all our organizational structures have existed.

But we students are being forced to grow up too fast. We're being asked to skip the idealist phase and think in terms of practical ways of making coin both here and there. We don't have a Moroz whom we can rescue, nor do we have a war crimes commission to convince. The Demjaniuk issue seems to be on the way to ending favourably (again thanx to the new rule in Kyiv), and Khmara is free and running. Where do we shift our focus? Internment? Or maybe something closer to home like the GST or the Rodney King verdict. Where?

The answer is simply, nowhere. Nowhere for the simple reason that we cannot. Gone are the days of a strong SUSK, CESUS debates, TUSM radicalism and good USC pubs. Gone is "STUDENT". Ukrainian students lack a coherent and effective organizational structure that would serve as at least a forum for debate of some sort.

Enter "Studenetz". In now way do we purport to be able to bring back the glory days, nor is their a need for us to relive the 60's and 70's. But there do stand before us some questions no less important than those discussed prior to our ascendance to the halls of academia. Where do we go from here? Do we focus all of our energies into Ukrayina now only to find ten years down the line that we have neglected our communities' own welfare? Let's face it, Ukrainians in the Diaspora aren't going to suddenly pack it up and return en masse to the motherland, after a nice 100-year vacation out here where manna falls from the sky. Sure we have preserved a relatively clean gene pool out here, but that doesn't mean we'll all go and live there.

The idealists will. But this "what's in it for ME" generation is composed largely of people who's long term plans do not include living in Ukrayina. And blame or shame cannot conceivably be laid upon those who decide to stay or go. But right here, right now we have to get things in order. "Studenetz's" editorial policy is such : print anything that will serve **to unify and identify Ukrainian students and young Ukrainian professionals in Canada, the US, England and Australia.** Non-partisan. Bilingual. So write in. And exsqueeze my english - it is 4:00 am and I'm assimilating.



Letters to the Editor

TELL US WHAT YOU THINK OF "**STUDENETZ**"!

"**Studenetz**" welcomes any and all comments, compliments and criticisms. What would you like to see in "**Studenetz**"? What do you think of the format? The language? Should we include more Ukrainian or English articles? Write in, let us know, and remember - this ain't just headcheese. We're serving up healthy portions of food for thought every month. Do you agree? Write in:

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University of Toronto's Ukrainian Students' Club members will receive 12 issues of "Studenetz" when they pay their 1993 membership. Arrangements with other students' organization are available. Take advantage of our free advertising for youth and students' non-profit organizations!

News & Info

Encyclopedia to be ready by '93

In a recent interview, Professor Danylo Husar Struk, editor-in-chief of *Encyclopedia of Ukraine*, estimates that the final three volumes of *Encyclopedia of Ukraine* will be published by University of Toronto Press by the fall of 1993.

The first two tomes were published in 1984 and 1988 respectively, but the final three will come all at once.

"Each of the three tomes that complete the series will have about a thousand pages and will include approximately 5000 entries," said Struk. "Thematically, the entries are divided into 33 different areas. All, save two, have undergone final editing. According to our agreement with the publisher, all material for publication must be submitted by the end of August this year."

President Kravchuk's advisory committee is especially awaiting the final publication of *Encyclopedia of Ukraine* so that "all the hundreds and thousands of journalists, businessmen, diplomats, various delegations and tourists who have finally 'discovered' Ukraine" can have access to "an objective and accurate source of information about Ukraine".

The *Encyclopedia of Ukraine* will cover Ukrainian history up to the end of 1991. The publishers want to keep the *Encyclopedia* as current as possible, but also want to get the darn thing published. "Further developments will be covered in a second edition or in separate tomes", Struk said.

In a recent trip to Ukraine, Struk also met with the editors of the Ukrainian-language *Encyclopedia Physicy*. He cites the problem of complete Russification of all the scientific and technical terms during Bolshevik rule. "Can a nation survive, today, on the eve of the twenty-first century, when contemporary technology and the newest academic developments are accessible only in a foreign language, and that language being the tongue of oppression? Can a nation function without her own technical language?" asks Struk, thus justifying the need for the *Encyclopedia Physicy* Kyivan computer programmers have come to the physicists' aid by developing a Ukrainian-language computer program.

Regarding the *Encyclopedia of Ukraine*, Struk commented that the demise of the Soviet Empire posed quite a problem for his staff of six - "We had to ensure that all mention of the USSR was made in the past tense. I admit that we did this with great satisfaction."

NEH Endorses Hrushevsky Translation

The Washington-based National Endowment for the Humanities has awarded Professor Frank Sysyn $60,000 towards his work of translating Hrushevsky's ten volume History of the Ukrainian Cossacks.

NEH's panelists "agreed that Hrushevsky's magisterial history is a rich source for Polish, Russian, Jewish, Ottoman, and Ukrainian history" and "maintained that Hrushevsky's balanced approach provides a broad picture of European power politics and of the social and economic tensions that changed the contours of European history in the seventeenth century".

One panelist "commented that the translation reads better than the original, partly because the overlong sentences have been broken up," writes Dr. Martha B. Chomiak of the NEH.

The National Endowment for the Humanities is a prestigious foundation which receives thousands of applications for financial assistance a year, but offers awards to those they deem most worthwhile. Each application is assessed by knowledgeable persons outside the Endowment who are asked for their judgments about the quality and significance of the proposed project. More than 1,000 scholars, professionals in the humanities, and other experts serve on approximately 200 panels throughout the course of a year.

The project of translating Hrushevsky's History of the Ukrainian Cossacks began in 1988 by Professor Frank Sysyn, president of the University of Alberta branch of the Petro Jacyk Educational Foundation.

Opportunities to study in Ukraine

NYU To Offer Courses in Ukraine

The National Tribune, NEW YORK — New York University has initiated a joint program of Ukrainian studies with Lviv University.

The program will begin with with a course on Ukrainian history and Culture, which will be taught by both NYU and Lviv University instructors. The course, which will begin in the first week of June and run for six weeks, is open to all students who are matriculated in any American or Canadian university.

Upon successfully completing the course, students will receive two credits from NYU, which are transferable in most U.S. and Canadian universities and colleges.

The costs for the course, which include tuition, round-trip airfare, room and board in Lviv and a few extras will be approximately **$2200 (U.S.)**. Students who are interested in this opportunity to live and study within a Ukrainian academic setting should write to:

Prof. Roman Zwaryez
School of Continuing Education
General Studies Program
228 Shimkin Hall
New York, NY 10003

Students can also call the following number: **(212) 673 - 6785.** After writing or calling, students will receive a registration packet and other informative material.

The University of "Kiev-Mohyla Academy"

The University of "Kiev-Mohyla Academy" will be the first institution of higher education in Ukraine independent from the government. Although courses are supposed to begin in September 1992, students from Canada wishing to study at the Mohyla Academy will have to wait until September 1993, according to Prof. Jaroslaw Rozumnyj from Winnipeg.

The Academy and its funds will be administered by a Board of Trustees consisting of representatives from scholarly, business, and community organizations, the government, religious institutions as well as individuals from Ukraine and abroad. The Board of Trustees are currently enlisting the support of Ukrainians from the West with a few bucks to their names. For $50,000 (or more) you can become a member of the Kiev-Mohyla Academy Brotherhood and enjoy the following frills:

- receive a Certificate of Acknowledgement;
- have the right to recommend one applicant for entry to the University of Kiev-Mohyla Academy annually;
- take part in meetings of the Association which will be held every two years and where the President of the Board of Trustees and the Rector of the University will present a report on the progress of the University.

And, all the names of the members of the Brotherhood will be entered in the University Book of Acknowledgement.

The University's bank account is 700161909/2345233 in Ukrinbank MFO 322249.

The address is:

Ukraine
254070 Kiev,
2 Contractovn Sq.
The University of Kiev - Mohyla Academy.

The telephone number is: 417-72-14, and the fax numbers are (044) 416-11-08 or 417-72-14.

In the US, the contact person is Prof. John Fizer, (908) 846 - 4847, and in Canada, contact Prof. Jaroslaw Rozumnyj, (204) 488-8693 (r) or (204) 474 - 9370(b).

XYRIS INT'L

Utah-based XYRIS International is offering an opportunity to study in Lviv, Ukraine. For **$3900 (including airfare)** students are invited to master the Ukrainian language in 4 months, while studying at the oldest Universities in the former USSR.

Programs are available for students, teachers and anyone interested. The cost of the trip also includes tuition, room and board, 300 ruble stipend per month and "excursions and cultural events including a cruise with the elite Soviet business community by the Jefferson Institute." For an infopak that will be sent to you within 48 hours, call **1-800-748-6766.** If you are interested specifically in the "intensive studies in Lviv" call **1-800-358-LVIV**. Canucks call collect **(801) 374 - 2249.**

And please note: "Xyris International, in conjunction with Professors of the State Universities of Kiev and Lviv, is committed to preserving the language culture, traditions and heritage of the Ukraine." (Quoted from a promotional pamphlet) Don't forget your deck shoes!

Worth Considering

"Conspiracy nation

In Friendly Fascism, a book describing what can only be called a conspiracy between Big Business and Big Government to rule America, Bertram Gross makes it a point to declare, 'There is no single, central conspiracy.' Perhaps not. There is no Council of Twelve running the world, no Illuminati board of directors that plans every war, every election, every fluctuation in the economy, every piece of legislation.

And yet - all the anomalies, all the horrors, all the folly that make America 'Conspiracy Nation' confront us still. These are theories born in a country too big to govern, but permeated totolly by government. A country whose beau ideal is individual freedom, but where daily life is dominated by petty authority. From the runaway power of the presidency to the tyranny of workplace management, liberty is now an embattled notion. Beguiled by the multicolored spectacle of consumerism, Americans are in danger of relinquishing their basic rights. Caveat emptor.

Perhaps 'Everything You Know Is Wrong.' Scary as the flipside of Official Reality is, it's also exhilarating. Is there something rotten in America? Is there an occult technology of power? Are our pineals being rastered into submission? Did the Nazis really win WW II? As long as we can still ask these questions, I have faith in America and the resilience of the feral organism."

(Plucked from "Mondo 2000", No. 6, p.52, who in turn reprinted a chapter from Jonathan Vankin's Conspiracies, Cover-ups, and Crimes: Political Manipulation and Mind Control in America.
Ukraine, like any modern nation runs similar risks, but the widespread corruption and racketeering, coupled with 70 years of denial and the current obsession with things material, make the prospect of consumerism and petty authority (with consequences we in the West may find difficult to evaluate) real threats to all the emerging nations of Eastern Europe not the least of which is Ukraine. 'Buyer be aware' indeed!)



(continued from pg. 1 "Head cheese")

has existed here in Canada, why has nothing changed? Why has Ukraine become independent, while we sat hack and did precious little? Why does the Canadian government still regard us as singing, dancing, smiling hut essentially Neanderthal perogy-makers, tractor drivers and vodka drinkers?

Because of the way our oommunity, both physically and spiritually, has been structured. Our parents and grandparents escaped the tyranny in Ukraine in the past, yet in their own way, many of them have not come much further since then in their own development. For those who want to present new ideas, who ask questions, who want things to change, the same tyranny exists now and here as it did then and there. Our oommunity is so structured as to limit access to any sort of influence to those who know only how to say "Yes," and excludes anyone who dares... dares to ask "Why?"

And then they wonder, why is it that all our parties, organisations and what have you are filled with the older generation? "Where is our youth?" they cry out. The comes the oomfortable answer. "They're all hums. They don't care about anything Ukrainian!" Well, is it any wonder? When a young person is constantly treated as if he or she were worthless, denied any real influence, kept in perpetual suhservience, sent to school and university to learn and then told not to think, it is natural to give up and go one's own way. Maybe Mohammed could move the mountain, hut this only proves that the mountain could not have been the Ukrainian community in Canada.

So that's one reason this is the way it is. Ukrainian youth in Canada (and let's not even speak of Ukraine, to where our community is attempting to export its structures and poison them too, as if they need any more) have nowhere to turn. So they turn inwards and become consumed with themselves, their own lives, like the rest of Canadian society. And each one of them has the right to make that choice. Whether you are faced with priests molesting little children, Ukrainian politicians coming here, begging money and using it to build huge homes, or thousands of dollars disappearing annually in various community "funds," it is all enough to make one want to run and hide.

Studenetz , though, is something for those few of us left who are not satisfied with the way things are, who will no longer put up with the injustice of our community structure and its incffectiveness, and who are willing to stand up and say "Screw you!" If nothing else, the magazine gives young people in our community the chance to speak up, say what they think and more importantly, what they feel . If you don't say "Boo!" then the ghosts won't go away. What we need here is some real dynamic discord. It is clear that critical and constructive thought will lead to a solution of our prohlems and, hopefully, the final and real liheration of the Ukrainian people. And the best food for that kind of thought is Head Cheese.

Look for the next issue of "Studenetz" in September

Ukrainian Lectureship in UK

On October 23rd, 1991, the British Government, in cooperation with the Petro Jacyk Educational Foundation, inaugurated a Lectureship in Ukrainian Studies at the University of London. Marko Bojcun was selected out of a field of 17 candidates to become the first professor of the Lectureship at U of L's School of Slavonic and East European Studies (SSEES).

Under the supervision of Mr. J. Dingley a Ukrainian Unit was estahlished and charged with the teaching of Ukrainian language and culture, provision of undergraduate and graduate courses, research, organization of conferences, and promotion of knowledge of Ukraine in the British higher education system. It has initiated the puhlication of materials relating to Ukraine in two of the School's puhlication series.

Professor Bojcun has prepared and gained approval to offer two courses beginning in October 1992: "Ukraine since 1848", an undergraduate history course, and "Crisis and Transition in Ukraine" a Master's level course covering developments from 1985-91 from a multidisciplinary perspective. A reading course for social scientists with a knowledge of Russian is also being developed.

Professor Bojcun has signed a contract with the Logman Puhlishing House to puhlish a book hy 1993 on Ukraine in the 20th century. This will serve as key reading for the "Crisis and Transition in Ukraine" course.

Professor Bojcun plans to develop the Ukrainian Studies Unit into a full Ukrainian Studies Kafedra. The Kafedra will include a full-time professor, associate professor, language instuctor, and research assistant and will cover the humanities and social sciences as they relate to Ukraine through teaching, research, conferences, seminars and puhlications.

Another important development is a programme of collaboration with the Polytechnic of North London (soon to be renamed the University of North London) and the University of Birmingham Centre for Russian and East European Studies. This programme will make Ukrainian language instruction available to a wider range of students. Discussions concerning the organization of summer schools for teachers from Ukrainian oommunity schools in the UK are also on the Kafedra's agenda.

There are various possibilities of scholarships for studying Ukrainian while the programme is developing. The Relief Board for Ukrainian Students in Great Britain (KoDUS), the U of L and the Foreign Commonwealth Office have created a Fellowship Programme for postgraduate students from Ukraine. It is designed to help develop Ukraine's educators, opinion makers and political leaders. Fellowships are offered to three students each year for studying a wide range of suhjects, including agriculture, economics, puhlic health, social sciences and law, and who are studying in the SSEES Ukrainian Studies programme.

Participants and supporters of the Ukrainian Studies at SSEES are looking to involve more people from North America and Europe in its further development. Students are encouraged to apply for admission to the School, located in the heart of London, a major European capital with fast growing links with Ukraine. Donations to the Ukrainian Studies Trust Fund are welcome and will he puhlicly acknowledged. Donors will receive regular information about the full scope of Ukrainian Studies at the University of London.

For more info write to:

Mr. Jim Dingley
Ukrainian Studies Co-ordinator
School of Slavonic and
East European Studies
Senate House
Malet Street

COOKING

"Headcheese" - The Recipe

Yes, "Studenetz" will even print interesting recipes. The first issue would not be complete however without a thorough explanation of what studenetz really is. In doing so we will recognize its significance for Ukrainians and be able to deduce what the editors of the paper want their "Studenetz" to mean to you.

Studenetz comes from the Ukrainian verb "**studyty**" which means to make cold. Cooling, as we shall see is a step in the preparation of studenetz. The english word for it is "**headcheese**" (thus making it that more appealing). It is also known as "**pigs' feet in jell-o**", and is eaten with **vinegar** poured all over it. Hey don't knock it until you have tried it.

In Ukrayina what we out here have come to know and love as studenetz is today called "**cholodetz**" (from the Ukrainian verb "**ocholodyty**" which also means to make cold). For us "studenetz" is appropriate because it dates us - the Ukrainian we were taught out here is at least 40 years old. (Do you remember the first time you heard someone from Ukraine say "Koly ya buv na mitingu" ... and thinking "Boy, are they screwed up!")

Studenetz is also known as **drahli** and can be made with chicken, hog's head and pigs' feet. That having been said, it could probably be made with anything you feel like making it with. For this first issue let's investigate **headcheese**, i.e. **jellied hog's head**. The following is a recipe taken from page 105 of Savella Stechishin's Traditional Ukrainian Cookery printed in Winnipeg, Canada by Trident Press in 1971.

It describes "Hog's Head Drahli (Headcheese)" as "An old fashioned dish **but** well liked by many." (emphasis mine-ed.)

Ingredients:

1 hog's head with tongue
1 tablespoon or more salt
1 small onion, quartered
1 clove garlic
1 bay leaf
6 peppercorns

Have the hog's head cut into quarters by the meat dealer. Remove the brains, teeth, snout and eyes, but retain the ears. Cut off the fattest part of the head for lard. Scrape and wash each piece thoroughly. Wash, trim, scald and skin the tongue. Soak the meat in cold water to cover for 30 minutes to extract the blood. Drain and wash again. Cover the meat with fresh cold water; add the salt, bring to a boil, and skim. Cover and simmer for one hour. Then add the remaining ingredients and continue cooking until the meat separates from the bones. This will take about 5 hours or longer. Be sure to simmer the meat over a low heat during the entire period of cooking. Rapid boiling will make the meat stock milky in color. Drain off the meat stock and save it. Remove the onion, garlic, and spices. Pick out all the bones from the meat. Cut the meat into coarse pieces. The stock may be flavoured with a freshly crushed clove of garlic and then strained. Season the stock to taste. If a firm jelly is desired, soften 1 tablespoon of gelatine in 1/4 cup of cold water and then stir into the hot stock. Put the meat into a mold and add enough strained stock to cover it. Chill thoroughly. Remove the fat from the top. Serve the drahli in slices.

Mmm, mmm good. If someone doesn't tell you what it is, you'd probably enjoy it. I know people who know about and still enjoy it. Don't forget, you can also prepare this appetizer with shank of chicken and foot of pig. Variety is the spice of life.

So what does "Studenetz" have in common with studenetz?

Economical. No part of the hog is thrown away - you use it all, even the head. You can make a necklace out of the teeth. You can send the snout to someone you don't like. Similarly, "Studenetz" will print anything and everything you send in. (No pig's snouts, please). This is a forum that addresses Ukrainian youth not just as Ukrainians but as young people, living in an English-speaking world in the 90's, et cetera ad nauseam. And it's cheap and printed on recycled paper.

Different. It's not you run of the mill newspaper. Maybe it's even "an acquired taste", but you won't know until you have tried it at least once. And the name is catchy.

Healthy. We need a forum to get in touch with one another.

Non-partisan. Ukrainians, regardless of political conviction or coercion, all enjoy studenetz. As for the pigs, remember Orwell's Animal Farm? Some studenetz is inevitably more tastier than others.

Prototype of the "Hryven"

Stop the presses! Our man in Ottawa (a Journalism Student at Carleton University who will remain nameless) claims to have snuck a peek at what he says is the prototype for Ukraine's currency that is to be implemented by the end of this year. Below is an artist's reproduction based on his report. (Both he and the artist, incidentally, were covering the annual meeting of the Haliburton Homebrew and Pessimists Club, the report for which we are told, is in the mail.)

The $50 million line of credit the Canadian government allocated for aid to Ukraine was halved when $27.8 million went to pay for the printing of the "hryvni" here in Canada. And some economists say that the implementation of a separate currency this year is a bad move on Kravchuk's part. Perhaps they're all sour apples because they weren't in on the making of a buck off the "hryven". We weren't in on it either. So we made a "hryven" out of a buck.



"Independent" Ukraine's new currency?

Who Killed Titka Kvitka?

New theory points to international conspiracy

Ollie Garkey

TORONTO - The Ukrainian community in Toronto was stunned when Titka Kvitka , the beloved local children's show cult hero, was found dead in her studio office ten years ago. Ten years later, the matter still remains shrouded in mystery and a subject of widescale speculation. Seventeen full-length books, hundreds of articles and a Ukrainian Canadian Congress (UCC) Special Commission investigation have all put forth a myriad of theories about Kvitka's murder.

The newest addition to the existing material is a recently released work by one of the world's fore-most conspiracy researchers, I.C. Yu. Yu had previously done definitive work on the Kennedy, Martin Luther King and Rajiv Ghandi assassinations. He decided to dive into the Kvitka assasination because, he felt, there were too many questions left unanswered for him to be comfortable with the final closing of the official investigation.

"There were too many questions left unanswered for me to be comfortable with the final closing of the official investigation," Yu explained. The culmination of his three-year effort has been his latest book, Cutting Down Kvitka.

The book points to the many questions left unanswered by the final police investigation and the UCC report and presents compelling evidence that supports Yu's main contention: Kvitka's death was the result of an international conspiracy that is so profoundly rooted, Yu believes many are not even aware of it.

According to the official police investigation and the concurring UCC report, Kvitka was murdered by her jealous lover, Mr. Dressup, following a row the two had had over Kvitka's involvement with the Friendly Giant.

The case was practically made impossible when, while being transferred from a holding cell to the Don Jail in Toronto after his arrest, Dressup was shot and killed by Mister Rogers, who burst forth from the crowd of reporters outside Police 52 Division headquarters, shot Dressup in the head and then took his own life. Before he died, Rogers was heard to exclaim "Du bexen Hase ," a German phrase that led Yu to the Independent Order of Young Crusaders, which uses the call as a rallying cry.

The Order , as it is known amongst its memebers, was founded by Hans Christian Andersen in 1840 as a secret society with the aim of influencing and controlling children with selective propaganda and subliminal suggestion through popular storytelling, Yu says.

"I traced Giant's, Dressup's and Rogers' commonalities to several meetings in various well known Order centres around the world," Yu reveals. "For example, they had frequent meetings at the Children's Television Workshop, which, I discovered, is run by Wunderkind AG, a German conglomerate based in Leipzig (where Andersen's work was published in 1847, funded by the Friends of Adam Weisshaupt) that owns everything from Toys-Z-Us to Mattel to Pampers."

Of the three, Dressup had the darkest history. He had lived in Germany for several years immediately before the assassination and immediately following his romantic breakup with Kvitka. In Germany, Dressup worked as a consultant for Wunderkind's BBO television company. Yu believes it was here that Dressup received his orders and training for the Kvitka assassination.

(continued on page 6- "Titka Kvitka")

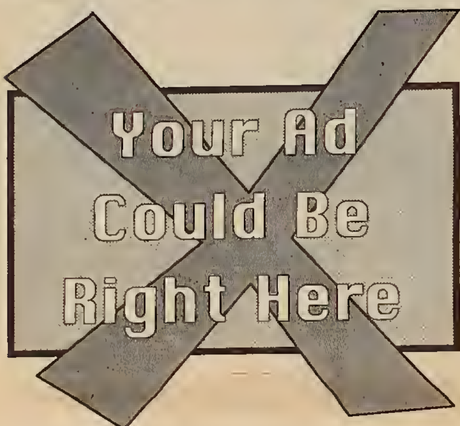
humour cont'd

Судовий процес.

Перший свідок, жінка: Лежу я у ліжку. Вбігав в спальну мій муж. Двері на балькон відкриті. Бере він пральну машину, кідає з балкону а машина попала пробіжаючому чоловікові на голову.

Другий свідок, муж: Приходжу додому з роботи. Бачу, що жінка лежить в ліжку, а через вікно бачу мужчину, який втікає. І з злости кидаю на него пральну машину.

Третій свідок, чоловік: Сиджу я у пральній машині....



("Titka Kvitka" - continued from pg. 5)

"Kvitka was an independent," Yu explains. "She came across The Order by accident through her romantic involvement with Dressup. Once she knew, Dressup was told by his superior, who turned out to be the Friendly Giant, to bring her in. "

But Kvitka, who had begun to build her own following in Canada that The Order wanted to tap into, was unwilling. In fact, after several threats and anonymous phone calls, Kvitka told the Friendly Giant (since she didn't know he was in The Order) that she was determined to expose this "threat to children everywhere," as Yu found she had written in her diary.

Yu believes this was why the order was given for Kvitka's death. "The love triangle contention just didn't wash with me," he animatedly exclaims. "I began to suspect a disturbing direction in all of this when I discovered that the Friendly Giant was in fact an acknowledged homosexual who had a long history of involvement with Commander Tom, Captain Kangaroo and Howdy Doody's Uncle Bob. There was absolutely nothing romantic in Kvitka's and Giant's relations, so the official story began to stink right there."

Yu points to this in order to raise an even greater alarm. "There are people in the police and people in the UCC who are not what they appear to be. How could Mister Rogers have broken through the police barricades around 52 Division? He is a physical wimp who would never be able to overpower an officer. The only inevitable conclusion is that Rogers was let through on purpose, to silence Dressup and prevent the truth from leaking out."

Yu spoke with Police Constable Rory Tate (no relation to the circle phenomenon researcher and Orest Woloshchak look-alike of the same name), who was part of the barricade that day. "He told me that an unsigned memo had come down from the Chief's office, telling officers not to search reporters outside 52, not to ask for press passes when Dressup was being transferred. There were only ten officers assigned to control the crowd of hundreds."

Completing the coverup, Yu continues, "was the 'accidental' death of the Friendly Giant. Giant died in a freak boating accident less than three months after Kvitka's murder. He had been a guest on Kermit the Frog's yacht for a party."

According to Howdy Doody, who was present at the party, Giant had smoked marijuana in his cabin and emerged looking 'very high.' Apparently, Giant had stumbled overboard, entagled his neck somehow in the anchor chain and drowned.

"I couldn't buy that, especially since Big Bird, a long-time friend of Giant's, had confidentially assured me that Giant had never done marijuana in his life," maintains Yu.

"So now you have The Order, Kvitka who threatened to expose it, and the only three who knew about Kvitka's threat and her ordered assassination - all dead. What does that tell you?"

Yu related that during his research for the book - which took him from Chicago to Leipzig to Copenhagen to Moscow - he had met with 'a few close calls,' as he put it. One of these 'close calls' found "a crate of Barbie Sport Campers mysteriously falling from a second-storey toy store window in Munich as I walked by on the sidewalk. I heard a 'Ribbit' and had I not looked up, I never would have seen it coming. When I looked to the window, I saw the quickly-receding face of none other than Kermit the Frog."

But Yu remains undaunted and determined to get to the truth. "There is a conspiracy here, a very dangerous one, too. It makes the Kennedy conspiracy look like child's play, if you'll forgive the term.

"This book is just the beginning. It raises all the right questions, but next it remains to find all the right answers. For example, what is the connection between the UCC and a Canadian Wunderkind affiliate? Why was Kvitka's dog, Bryzhko, who had been outside Kvitka's office when Dressup shot her, not allowed to testify before the UCC Special Commission? How did Dressup get into the television studio without a pass? Why did the autopsy photos show three bullet holes, when the gun found on Dressup had fired only two?

"The list can go on. And so will I, until the truth is finally told. Kvitka was loved by tens of children, and those children deserve better than a shameless coverup and adult betrayal."

Ban All Assault Vehicles!

I. Vidij

There are millions of these deadly vehicles in private hands in the US and Canada today. It is far too easy for them to end up in the wrong hands. Even if the vehicle is locked up in a garage, teenagers often have easy access to them, or, they will be stolen by criminals.

Assault vehicles kill more than 50 000 innocent Americans (less for Canada) EVERY YEAR. They are used in bank robberies. They are used to transport illegal drugs. They now mow down defenceless children in schoolyards when some drunken or inattentive driver, or some psychopath who has slipped through the lax licensing procedures loses control and crashes through a fence. They contribute to deaths in what would otherwise have been harmless family quarrels, when an upset person doesn't pay attention to the road, or, bears down on the gas pedal - which is easily confused with the brake.

These vehicles can accelerate to speeds of over ONE HUNDRED KILOMETRES PER HOUR - IN A MATTER OF SECONDS! They have gas tanks that hold ten, twenty ... even thirty gallons of fuel. No one needs that kind of speed or that much fuel just to go to the movies in a civilised society.

High speed police chases are becoming a serious and FATAL problem in our country today. Criminals driving assault vehicles, with their large fuel tanks can lead law enforcement authorities on long pursuits beyond city limits. Many innocent citizens, while taking their children to school, have been caught in these senseless pursuits and slaughtered.

Many assault vehicles with military - type features such as four wheel drive and heavy steel bumpers are being used to drive at high speeds down dirt roads in rural areas; areas where there are few police officers. This is no longer a big city problem anymore; the terrible power and range of assault vehicles has brought them into our peaceful small towns and backwoods.

Detachable gasoline cans, or "G. I." cans, with five gallon capacity, are currently COMPLETELY UNRESTRICTED. These military surplus cans can be purchased by anyone: children, drug abusers, or the mentally disturbed. They allow an untrained owner of an assault vehicle to fill up the tank without any supervision at all. These cans were originally designed for the military, for the use in combat situations; they do not belong in the hands of children! This is no longer a frontier society. Gasoline stations are no longer few and far between. When the laws were drawn up these heavy, powerful vehicles that could evade authorities for hundreds and hundreds of kilometres were never envisioned.

Some of these vehicles have fully automatic transmissions, which means that the driver only has to press down on the accelerator to go faster and faster and FASTER. It's time that we put an end to this madness!

Legislation has been introduced that will define any vehicle with a gasoline capacity of more than five pints as an "assault vehicle". Fully automatic transmissions will be banned without compensation as will detachable gasoline cans.

We are also working for more Federal funding to enable the streets, highways and schoolyards to be repaved with safe, soft polyurethane foam; according to government studies, this lifesaving foam rubber could prevent hundreds even thousands of deaths every year.

The N.C.B.E. will also fight for stricter vehicle registration laws, mandatory police background searches and tighter controls on the sale and possession of gasoline.

Lawmakers and law enforcement offices join together with us to help make our streets safe for children; safe from deadly assault vehicles!

SAVE THE CHILDREN - VOTE "NO" ON ASSAULT VEHICLES!
NATIONAL COALITION
TO BAN EVERYTHING
100 Fairytale Drive
Ottawa, Ontario
IOU 000

Sportstuff

The Ukrainian Slo-Pitch Softball League

Since 1979, a bunch of Ukes has been getting together to smack a ball around. What started off back then as an attempt to bring Ukrainians together has blossomed into a slo-pitch softball league with 12 teams and a quality of play that ranks in the top 25 per cent of Canada's fastest growing sport. Some 1000 Ukrainians have filed through the ranks of the Ukrainian Slo- Pitch softball league which has sent players to win the Canadian National Championships, encouraged the formation of a women's league and saw a New York Mets pitcher play in its midst.

When the league began play 13 years ago, organizers wanted to bring a sport that was fun and easily accessible to the Ukrainian Canadian community in Toronto, foster a sense of comradery, promote the Ukrainian spirit whilst keeping away from the traditional divisions that continue to plague the community to this day. The USPSL remains independent from any formal organizational structure and is a self-sufficient, respected league where young and old, Catholic and Orthodox, liberal and conservative can all escape to play some ball.

The league began with six teams, and has seen many come and go. Teams like the Hawkestone Hawks, the UCPBC Fatcats, UNO, North Queen Auto Parts, Colt 45, Royce Boys, SUM Bulldogs, the A's, Newediuk's, D+D Deli, the Bandits, the Trackers, Holy Eucharist and ODUM were there in the formative years, while today one can see the SUM Bears, Kozaks, Ukes, Molars (formerly ODUM), Snatchers, Cheeters, Blue Goose, Devils, Newediuk's, Centennials, Padres and Seahawks grace the diamonds of Western Metropolitan Toronto.

The softball diamonds are an issue in and of themselves. The first game of league history saw the first batter line a shot to left field. There is nothing unusual about that unless you are playing at Jack Russel field where left field stretches some one hundred feet from the plate and then descends rapidly down a steep hill. After scoring the homerun (the left fielder was still chasing the ball down the slope), the batter is on record as saying "This game is easy!" Since then teams have played on fields intersected by cement walkways (great if you are wearing cleets) and where planes seem to be landing on top of the rightfielder. Today things are much better - the authorities responsible for allocating fields in the Metro area look more favourably upon the USPSL, although some fields do turn into ponds after a good rain. Still, the league would like to have field they could call their own. Unfortunately the location has yet to be agreed upon since prospective fields are located on land owned by such and such an organization and that seems to discourage those who want it on the land of their organization.

Bob Nosyk, former league president and coach of the Bandits who dominated the league from 1985 - 1990 and went on to win the Canadian National Championships estimates that 15per cent of the players in the USPSL are of the highest calibre, i.e. "A" ball players. In previous years, many players viewed the USPSL as "batting practice" for their other teams. Mr. Nosyk feels this is no longer applicable due to the hightened quality of play in the league. Many tournament teams are compiled from the league's best and brightest, and the league is always well represented at the Provincials.

When the league began play, games were good times. You'd have a beer on the bench, go over to the "opposing team" and have a beer on their bench. Today, with strict regulations governing alcohol at the diamonds (and even in the parking lots), along with the league's strict endorsement of these regulations, USPSL games are purely competitive, with no love being lost between teams. Teams like the SUM Bears, fed up with finishing in last place two years in a row, enlisted the services of League founder and former president Paul Kulchitsky (who brought over a team from Ukraine two years ago). They now hold practices twice a week, and the faces on the team have changed drastically. The point is, people are taking their play very seriously.

But what makes the USPSL different from other leagues is the rule governing the ethnicity of the players. Each team, in a roster of 21, is allowed to have four "imports", i.e. non-Ukrainian. A player may be required to prove his "Ukrainianess" to a member of the executive if he is thus asked to. One of the grandparents should be or have been Ukrainian. There have been instances in the league's history when a payer's background has been questioned.

Although some feel that this rule may be the death of the league, the founders, who continue to remain active in the league (eg: Myron Tymochko, founder, league president in 1992) have not attempted to change this. With two new teams (the Centennials and the Devils) entering into the league this year, and a third scheduled to come in next year, the well of young Ukrainians who want to play ball has not yet run dry. The problem, if any, seems to be in the league's leadership. Everybody wants to play, but to make all the necessary arrangements for a league of 12 teams to run successfully. One gets a sense from those that have been running it from day one that it is time to inject some fresh blood into the system, or the league will be left with a good number of players but with noone to take on the responsibility of running the darn thing. That is why one of the younger teams was given the responsibility of running the annual Hawkestone tournament this year. But you may ask: how long does a league whose primary sponsors are Cardinal Funeral Home and Newediuk's Funeral Home expect to last?

Can Ukrainians Benefit From Hockey?

Marko Suprun

Almost every Ukrainian community across Canada and the United States has a plethora of community organizations like SUM, Plast, UNO, TUSM and ODUM. Many of us have been members of these organizations because our parents made us go religiously when in fact, we would have much rather been watching Saturday morning cartoons. When we had the nerve to ask why being a member of SUM was so important, the usual reply was that "it's good for you". Not a very convincing argument for a youngster who cherishes the opportunity to watch Elmer Fudd try and "get dat wascalwee wabbit".

However, we all have in some way benefited from our blind acceptance that indeed, belonging to Plast, SUM or any other organization was good for us. All of these organizations have in some way increased our awareness of Ukraine's cultural, political and historical integrity. But, can Ukrainians benefit from Hockey or any other related organized sporting activity?

The answer may have been discovered in Detroit. Eighteen young Ukrainian professionals and students have organized a hockey team. They appropriately call themselves "Ukrainians" and have Volodymyr the Great's trident emblazoned on their San Jose Sharks jerseys. Many of the players are former members of SUM, Plast and TUSM, while others are just Ukrainian or related to a Ukrainian by marriage. According to Gene Yurkiw, co-captain and coach, organised sports, such as hockey, can benefit any Ukrainian community.

Besides the obvious physical benefits of playing hockey, "Sports is a very good basis to bring youth together to talk about the different lifestyles of Ukrainians in North America and in Ukraine," said Mr. Yurkiw. "We don't tell anyone to play sports because you're going to get into politics, but one of the by-products of organised sports like hockey is a political discussion about Ukraine." Ultimately, not every youth is interested in politics, but they are proud to be Ukrainians.

Organised sports like hockey can be a vehicle for Ukrainians to express pride in their Ukrainian identity. "I'd rather play for a Ukrainian hockey team than for an American team, because I'm Ukrainian," said Greg Woloszczuk, a forward for the "Ukrainians" and a full-time student at Wayne State University. Any organized sports team, like the "Ukrainians" in Detroit, can cultivate a sense of community membership in the same way that SUM, Plast and the other organisations have done for Ukrainian youth.

Realiziug the importance of helonging to the Ukrainian community and getting the members of such a community to meet on a regular hasis, Oleh Kinal, co-captain of the "Ukrainians" and Gene Yurkiw approached the Board of Directors of the Ukrainian Cultural Centre in Warren, Michigan to get their sponsorship and support. A unanimous vote hy the members of the board shows their willingness to support such an endeavour.

The Ukrainian Cultural Centre's support has paid off. The "Ukrainians" have achieved a 5-1-0 record and have recently completed the second round in sudden death play-offs. Under the managerial direction of Orest Zacharij and Joe Gulawsky, the "Ukrainians" hope to enter a Ukrainian tournament with the other Ukrainian hockey teams from Montreal, Buffalo, New York and Toronto. An organised Ukrainian tournament like this enables Ukrainians to meet and learn from one another, a process that benefits every Ukrainian community.

An organised sports team can even benefit Ukrainians in Ukraine. As Ukraine develops into an independent country, an integral aspect of its cultural development will be organised sports. One possibility for sports oriented Ukrainians in North America is to develop ties with patriotic Ukrainians in Ukraine with the same interest. Although right now Ukrainians in Ukraine are having a hard time putting bread on their table, let alone skates on their feet, a hockey tournament between Ukrainians in Ukraine and North America is a viable prospect in the future. According to Mr. Jurkiw, "If we would meet with these guys after we played hockey together, in the first 10 or 15 minutes we would have a superficial conversation about how we all played. The next hour and 20 minutes would definitely be a discussion on how life is in Ukraine and the most current events. All the guys would talk about this."

Ultimately every Ukrainian community is as diverse as the people who comprise the community. We have all had the opportunity to listen to splendid choirs from Ukraine. Arguably, it was the choirs and Ukrainian rock groups that spurred the cultural and political revival in Ukraine. However, choirs from Ukraine only appeal to one facet of North American community life. The choirs should continue to be encouraged, hut so should organized sports. Wouldn't it be invigorating for North American Ukrainians to have the opportunity to see an international Ukrainian hockey tournament?

Community organizations like SUM, Plast and the others have enhanced Ukrainian community life and made it what it is today. Organised sports like hockey can only further compliment the Ukrainian community and should be strongly supported.

Ukrainian Expressions That Don't Sound Quite Right in English

The Ukrainan language is, like any other language, full of idioms that enrich it and at the same time make it confusing to the uninitiated. Most of us in the diaspora have adopted the tongue of our host country as our primary language, whether we admit it to ourselves or not. There are those among us who would contend that they have not given in to the powerful force of assimilation and speak the language hetter than Kravchuk himself, hut let's face it, we "think" in English. Our composition of sentences in Ukrainian often follows a style that is definitively English, for example if you are going to the hathroom to shower, you may announce to the other member s of your family "I am going to take a shower". If before making such an announcement, one that deems it appropriate to make that statement in Ukrainian, might say „Я іду брати туш". If someone in your audience is fluent in Ukrainian this would imply to him or her that you are going to grah a wrench and remove the shower. They may then ask you „ Де ти його береш?" (Where are you taking it?) or „ Постав його на місце коли з ним скінчеш„ (Put the shower back in its placc when you are done.)

There are however those Ukrainian phrases that cannot be translated directly into English and thus force us to retain that Ukrainian mode of thought so that we know exactly when to use them. Lord knows what a source of emharrassment a mistimed and out of context „Хай тебе качка копне" (May a duck kick you) can be.

This section of "Studenetz" invites the readers to send in those untranslatahle Ukrainian phrases your grandmother yells out when she catches you smoking for the first time. Along with the phrase itself we need an explanation of the phrase, the proper context of using such a phrase, which words require emphasis, and the volume one should employ when using the phrase. A collection of these gems will be invaluahle when we catch our grandchildren doing laps around the Christmas tree because they've had too much sugar.

This month's installment is: Що!? Ти з бика впав? or Що!? Ти з бика впала? (We are a politically corrigihle paper)

The direct translation of Що!? Ти з бика впав -ла? would be: "What? Did you fall off of a hull?".

This expression does not address the prohlem of someone lying to the speaker,i.e. shovelling the manure of a hull (an english idiom). The correct usage of Що!? Ти з бика впав -ла? comes at a time of unamused astonishment, like when you catch your best friend fooling around with your sister or when the local puh has hiked their beer prices. Elderly gentlemen can often be heard uttering the phrase when they are all alone and talking to an image of a politician on TV. Your grandma may say this to you when she catches you stepping outside of Church, sneaking a pyrih before the sit-down meal, or dating someone non-Ukrainian.

The pronunciation and emphasis of the expression also determines its context. If you say : "Shcho?! (pause) Ty z hyka vpav!?", you are indicating more displeasure than if you say: "Shcho, ty z hyka vpav!?". The latter version is appropriate if during a relaxed conversation with a friend, he or she informs you that they are about to propose or start working for the post office.

This phrase should not, however, be confused with Аби ти з бика впав -ла (May you fall off of a hull!) an expression which does not lose as much in translation as Що!? Ти з бика впав -ла?. You can rely on this second version when parting with a person whom you are not fond of. You can, for example, yell this out at the bouncer who has not let you into the nightcluh because you left your ID in the car.

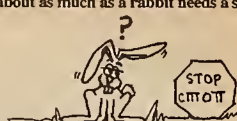
You may even choose to translate it into English and tell somebody "May you fall off of a hull". The image that will come to the listener's mind is one of a bull charging at a rider during a rodeo, or of a hunch of hulls chasing Spaniards through the streets of Barcelona. However, if a person comes from a hackground where hullriding is the most horrid experience possihle, than the phrase may be understood as one of good luck. A Hindu, for example, would not want to be on a hull in the first place. So the suggestion that he or she were at one point riding a hull may be offensive. Bulls' rights, incidentally, are guaranteed hy East Indian Law. You ohviously must be careful when translating such a phrase.

The phrase is typically Ukrainian. Herein we see our roots in the country, the village, the farm - common denominators to whatever fraction Ukrainian you are or consider yourself to be. The suggestion that you were at one point riding a hull may come from observing that you were : a) hammered, and thought you were riding a horse, h) very lonely and a sleepwalker, c) unemployed and unahle to afford a horse or d) bored and are trying something different.

Bullriding is quite a skill. Someone may therefore be challenging your virility when they say Що!? Ти з бика впав -ла? So a possible response to this phrase might be one questioning wether the speaker has himself or herself: a)ever ridden a hull?, h) fallen off of a hull and enjoyed it? or c) dating someone who is gravity-enhanced (in which case you can tell the speaker that you fell off of his or her bull).

A person may be "shovelling" according to the well-known English expression, i.e. spewing forth lie after lie, fib after fib, so even asking someone "Did you fall off of a hull?" in English may indicate, rather suhtely, that you question the authenticity of their claims. In any case one is not advised to use Що!? Ти з бика впав -ла? too liberally. Only after diligent ohservation of someone who uses the phrase and uses it well can we determine when Що!? Ти з бика впав -ла? will have maximium impact. Once one masters these expressions (which are incidentally still used in Ukraine) one can confidentally enter into Ukrainian community life, armed with an arsenal of put-downs and comehacks. It's a dog eat dog world out there. (Пес їсть пса?)

Next issue's installment: „Тобі то треба як зайцеві стоп сигнал" (You need that about as much as a rabbit needs a stop sign)



Ukrainians at the movies . . .

David Bowie, in the romantic comedy "**The Linguini Incident**", plays an Englishman in New York who is trying desperately to get his green card. While courting a waitress who worships and emulates Houdini, he corners her in the restaurant's coldroom and declares to her "**God you look nice in the cold - almost Ukrainian..**"

In the "**Wall Street**" yuppie party scene, viewers hear an upper-class wife complaining about her hairdresser - "That Ukrainian hitch!". No further mention of this evil hairdresser is made in the movie. The lady doing the complaining does not appear anywhere else in the movie, and had Ukrainian hairdressers have no bearing whatsoever on the plot or subplots of this flick. I wonder if the credits identified the extra as "lady who calls her Ukrainian hairdresser a hitch". Hey, hut had press is better than no press, right?

In **Star Trek "The Next Generation"** we see a plentitude of hlue and yellow colour comhinations. Worf, the Klingon abondoned at hirth and raised by humans is the archetypal warrior, for whom honour is of the highest order. His Earth-parents happen to be **Sergei and Elena Rozhenko**, complete with authentic accents. Elena Rozhenko is incidentally, even hy Worf's standards, a great cook.

And "**Star Trek VI: The Undiscovered Country**" traces the demise of the Klingon Empire in a pattern reminiscent of the Soviet Union's decline. The Klingon Empire begins its final descent after an accident on a mining planet threatens to decimate the Klingon population. The Klingon HIGH COUNCIL attempts to cover-up the incident, hut a Federation probe detects the prohlem and brings it to the fore. The Klingon's then cmhark on a policy of openness and the Federation comes to the Klingons' aid when some hardliners on both sides who wish to maintain the "Cold War" attempt to keep the players on either sides of the harricades. An interesting note: the filming of Star Trek IV was complete well before the staging of the August coup in Moscow. Ring a bell?

The spoliled little rich figure skater in "the ultimate love-skate relationship '**The Cutting Edge**'' also gives Ukes some air time. In this movie her problem is that, although she's a helluva skater, she just can't keep a skating partner who is ahle to put up with her, well, let's just say she might have been the hairdresser in "Wall Street". So daddy and coach, in a last ditch effort, enlist the services of a ex-hockey player who is looking for a new job. Upon meeting him the girl exclaims "What is this, an advanced case of Ukrainian alcohol psychosis?" Cheers.

("Studenetz" will now be taking bets as to when a movie will appear with the line "I'd sooner trust a Ukrainian with a tactical nuke.")

And three cheers for **Jack Palance** (Palansky) who won the Best Supporting Actor Award for his dominant role in "**City Slickers**". Barring the fact that his character died halfway through the movie, this was not his hest performance. "Batman" saw Jack's character die early, too. Remember Kuchmij's "Strongest Man in the World"? Palance stuck around for the whole thing in that one.

What about Tom Selleck? Rumour has it that he's a Uke. The grapevine says he sang a Ukrainian religious song in 1988 at an event commemorating the Millenium. I could have sworn I saw him playing for the Cheeters and hanging around Ukrainian Caravan.

Other close calls : Mark Suprun and **Kiefer Sutherland** , Roman Coha and **Arsenio Hall** (Or **Freddie Mercury** on a good day), Borys Wrzezniewski and **Boh Geldof**, Jerry Nazarowicz and **Chuck Norris**. While on the subject of look alikes - what about the prez Leonid Kravchuk and John Gotti? Seperated at hirth?

All this being said, however, if we tried hard enough, I'm sure we could even make Elvis a Ukrainian if we wanted to.

UCC's Journalism Scholarship

The Central Committee of the Ukrainian Canadian Congress invites Ukrainian Canadian students who are currently enrolled in accredited journalism programs in any Canadian University or College to apply for the $1,000 scholarship for the 1991/1992 academic year.

Appplicants should suhmit there c.v., a transcript of their marks, two letters of recommendation, a 1,000 word essay (a dollar a word? - ed.) that shows the applicants commitment to journalism, and examples of his or her own work that has been published. (Psst! Write to "Studenetz" and we'll publish your work!)

All of the above-mentioned should be sent to:

Ukrainlan Canadian Congress
Head Office
456 Main Street
Winnipeg, Manltoha
R3B 1B6

For more info call Lydia Havryshkiv at (204) 942 - 4627.

What's On

All non-profit community and youth organizations, church groups, and students' clubs are invited to advertise their events free in this section of the paper.

July 31 - August 3: **Annual USPSL Softball Tournament and Bash** in Hawkestone, Ont. Call George at (416) 766 - 2604 for more info.

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Radiomanitnist Radio Program Talent Night at Club **Trembita**, 85 Christie St. on **Friday, June 12, 1992**
Pick up some studenetz and "Studenetz"!

- • • • -

University of Toronto **Ukrainian Students' Club** Membership Drive and Back to School Pub in September and Halloween Pub in October
• Membership entitles you to 12 issues of "Studenetz" and deals like a free coffee with any pastry you buy at Future Bakery!

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September 11 - 13: **SUMfest/Octoberfest** at **Camp Weselka** (Halton Hills, Ont). Call (416) 537 - 2007 for more information.

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Youth Committee Canadian Friends of Rukh Toronto Branch **Project "Rebirth"**
Volunteers needed to help catalogue books for a series of libraries set to open in the Luhansk region of Ukraine. Call 964 - 6644 and ask how you can get involved!

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Ukrainian Air Force (VPS Ukrayiny)

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Things that make you go hmmm ...

The Ukrainian Old Testament

Norm DePlume

Litopysets Nestor's Primary Chronicle, known as The Tale of Bygone Years or The P.V.L., is the source for what we learned of in Saturday school as the Kniazha Doba - the time of the princes. In it we read the wonderful accounts of the apostle Andrew's arrival on the hills of Kyiv, the founding of Kyiv by Kii, Schek, and Khoriv (and their sister Lybed), and Kniaz Oleh's death when a serpent that emerged from the skull of his dead horse, bit him. All these accounts have a semi-legendary quality to them as do the ancient stories of many different peoples. The PVL, however, departs from originality and picks up a story line which would have been identified by any civilized peoples in the early 12th century as that of the Old Testament.

The PVL was written from 1040 - 1118 A.D. (Nestor wrote from 1113) and contains a prolegomenon to Kyiv-Rus'ian history, followed by a strict year to year account of that history beginning in the year 852. Nestor, according to scholars (Zenkovsky), wrote the prolegomenon and revised the previous work into more or less the form that we know it as today.

The similarity of the PVL to the Old Testament is not surprising if we consider when and why the chroniclers wrote their accounts. As the dates noted above indicate, The PVL was written some 50 years after Volodymyr Christianized Kyiv-Rus. And as any student who took an undergrad course in either Russian History or the History of Ukrainian literature knows, the chroniclers were commissioned by the rulers of the land to lend legitimacy to their claim to power.

The PVL begins by picking up the Flood story, with the same Noah that we learned to know and love in the Old Testament. It goes on to recount how after the flood the earth was divided among Noah's sons Shem, Ham and Japheth, and traces the emergence of the Slavs from the line of Japheth.

(The next story is that of St. Andrew, referring the reader to the New Testament and thus reflecting the unity of the Rus'ian version Christianity. The importance that the early Rus'ian Church placed on giving both the Old and the New Testaments equal air time is also evident in Ilarion's "Sermon on the Law of Moses and the Grace of Jesus" written in the middle of the eleventh century AD.)

Next we read about the arrival of the Varangians who, according to the Chronicle, were invited by the Slavs to rule over the Slavs (!). The Chronicle recalls how the Slavs "set out to govern themselves" but,

"There was no law among them, ... tribe rose against tribe. Discord thus ensued among them and they began to war one against another. They said to themselves: 'Let us seek a prince who may rule over us, and judge us according to the law.' They accordingly went overseas to the Varangian Rus...(6370 [862])"

Thus exhibiting behaviour which is uncharacteristic of a time when might determined what was right, the Slavs invited the Varangians to rule over them. The chronicler who took it upon himself to account for the arrival of the Varangians seems to have oversimplified the relations between ruler and ruled, and in fairytale-like fashion, describes the Slavs as wilfully submitting to the altruistic Varangians. The Chronicler commissioned by a descendant of the Varangians would have had to relate this episode in a way that made the ruling class rulers because that was the will of the ruled. This ideal relationship between lord and subject is thus portrayed as flawless from the very beginning. Dissent would have been pointless because the "truth" was that the Varangians were doing the Slavs a favour. Hence any action undertaken by the ruling class on behalf of her subjects would have only the subjects' interest in mind.

Another striking way the Chroniclers legitimized Rurikide rule can be found after the Chronicler recounts the regencies of Oleh and Ihor. Here the similarities between The PVL and The Old Testament can be charted:

The PVL	The OT
Olha	Ruth
Volodymyr	David
Yaroslav Mudryj	Solomon The Wise
Ruska Pravda	The Proverbs The Song of Solomon
St. Sophia	The Temple

The Ruth/Olha (or should we call her Helga?) parallel can be seen in the following series of coincidences - whereas Ruth is the great grandmother of David (Ruth 4:17, Matthew 1:1-16), Olha is the grandmother of Volodymyr (or shall we call him Waldemar?) Both represent principled women - Olha avenges her husband Ihor's death while Ruth, who also lost her husband decides to live with her mother-in-law - a gutsy move considering that Ruth was not herself a Jew. Ruth was a Moabitess, from Moab (Ruth 1:4) - across the Dead Sea from Judah. Olha,we recall, was of Varangian stock.

Ruth completely embraced the Jewish faith - "Thy people shall be my people, and thy God my God."(Ruth 1:16) Olha was the first of the line of Ruriks to convert to Christianity. And both were foreign to the people for whom their descendants became great rulers.

The Volodymyr/David parallel is less of a fact-based one. Rather, this parallel lies in what both of these historical figures meant for their respective peoples. There is no account in The PVL of Volodymyr slaying an enemy giant in his youth, while the Bible contains no reference of David sending out envoys to investigate different religions. Both however are considered by their peoples to have been great rulers who ushered in a golden age in their histories. Both rulers established their realms into the "ideal state" both the Jews and Ukrainians often hark back upon.

Under King David's rule Israel began her years of "lightning". He made Jerusalem the political and religious centre of the country. And David ordered the Ark of the Covenant to be brought into Jerusalem (2 Samuel 6 : 1-15).

Volodymyr similarily brought an "Ark" to his city - the "Ark" of Christianity into Kyiv, and a religion to his people. Volodymyr established Rus as a formidable power by taking the Byzantine Emperors' unwedded sister as his wife. He was later cannonized.

(continued on page 12 - "Ukrainian Old Testament")

A Ukrainian Synergism

(First of 5 Parts)
by Marko Suprun

On August 24, 1991, Ukraine proclaimed its independence from the Soviet Union following the aborted coup in Moscow. This proclamation of independence procured legitimacy from Ukrainian citizens on December 1, 1991 during a nation-wide referendum. Eighty seven percent of eligible voters participated in the referendum and ninety one percent supported the contents of the declaration. The roots of this powerful support for the establishment of an independent state are deeply intertwined in centuries of Russian imperialism and over 70 years of Soviet Communist domination. Therefore, it is difficult to precisely identify one particular event as the sole cause of Ukraine's independence.

In medicine, the term synergism is defined as "the simultaneous action of separate agencies which, together, have greater total effect than the sum of their individual effects." This word has been used by the medical world to describe the effects of drugs on the human body when taken together, rather than independently of one another. Chemotherapy, for example, is a synergistic treatment. Often many drugs are used to induce one desired effect, that primarily being the destruction of cancerous cells. The same theory can be applied to polities, specifically here with respect to Ukrainian independence. The effect being analyzed is the overwhelming support for the August declaration. Some scholars would like to suggest that this support is solely due to one event, like the Chornobyl nuclear disaster. Such an argument is simplistic and disregards the unique features of Ukraine's historical, political, and cultural development

However, when one applies the dynamics of medical synergism to the development of Ukraine's political thought, it can be argued that the overwhelming support for the August declaration was the result of four independent yet historically-related events. To clearly understand the comparison between medical synergism and a distinctly unique "Ukrainian synergism", the events discussed will be referred to as pills. These four events, or pills are the (1) formulation of a temporally pervasive anti-imperialist sentiment, (2) nationalism during the thirties and forties, (3) the sixties' dissident movement and (4) the Chornobyl nuclear catastrophe.

FORMATION OF ANTI-IMPERIALISM: PILL ONE

During the 70 years of Soviet domination Ukraine has undergone various phases of national reawakening, or more precisely, Ukraine has fertilized various national liberation movements. Every liberation movement was woven together by different individuals with different ideas. The first technical national liberation movement of the early 20th century revolved around the declaration of independence of January 22, 1918. Before the Bolshevik revolution of 1917, the political entity known as Ukraine was divided between the Russian and Austrian empires. Foe over two hundred years Ukraine was administered as a colony by different imperialist systems, yet the notion of what it was to be Ukrainian survived. This is due in large part to the formulation of a Ukrainian elite known as the intelligentsia who led this first national liberation movement.

The Ukrainian intelligentsia "did not fit well with the imperial elite, which had little interest in new ideas or independent thinking" and a piecemeal "sense of estrangement from the empire's establishment" developed. In fact these feelings turned the intelligentsia against the imperial system and they in turn began began to focus on the iguored peasant population. Some scholars have argued that the intelligentsia's preoccupation with the ideas of Ukrainian culture and history were merely hobbies "encouraged by local patriotism". In-

(continued on page 12 - "Synergism")

THE Arts

Art For Who's Sake?

Ivan Antoniw

When a painting of flowers sells for millions of dollars, those who appreciate art from the expert aficionado to the neophyte must scratch their heads and ask "Why?'. Artists themselves who are more in tune with "*the process*" douhtlessly ask wby also. Does the work in question demonstrate some ground hreaking achievement in style, is it superior "*product*", or is it perceived value, a value appraised and applied hy the self nurturing network of art galleries, dealers, auction houses and the rich clientele that they serve? I don't want to take anything away from the genius of Van-Gogh, hut a one eared artist does not necessarily signify artistic genius or for that matter superior art.

What are we to do when we want to have art around us in our homes and workplaces? We gasp at the gallery price tags we see attached to works of relatively unknown artists and when those artists get discovered or go commercial the price of their works takes off like the shuttle. Lets face it, the prospect of finding signed master works in dusty curio shops at hargain prices is a concept consigned to credit card ads on television.

First lets stop gasping at price tags. There are certain works that we will never be ahle to afford and maybe we are the better for it. Those works have been bastardized hy their price tags. Those works have fallen into the collections of people who may or may not appreciate them but certainly can afford the astronomical prices assigned them hy some slime trying to make a living off an artist. I say let the artist make a living not the dealer, for the dealer has no talent he/she is merely a form of a saprophytic creature who does not live off of decaying matter hut instead aids in killing it. It is the dealer who determines what, in his/her opinion, is art that is worth selling and as a result, you the individual, get a censored selection of work and part of that work's price tag is the dealer's commission.

Okay, so now we are down to the individual, you, the final subjective critic of art. You have to ask yourself, why do I want this art? Is it to decorate that one empty wall space at home? If so, huy a book shelf and fill it, you'll he further ahead in the long run. If, however, you have a passionate need to surround yourself with art then get to know some artists personally. Talk with them, eat with them, drink with them, let loose and hecome chaotic with them and if willing sleep with them. Indulge yourself in their passion. Start understanding their "*process*". The experience will certainly enrich you (although it may cost you a few brain cells or shorten the useful function of your liver). Understanding the artist's "*process*" will better help you understand art and the value of it.

In the time you spend with the artist or artists you may suggest that you would be interested in commissioning a work. The artist would be more than glad to comply, after all he/she has to make a living also. This time when you hear the price don't gasp. Materials have to be purchased, rent has to be paid, food has to be bought and feel comforted that no portion of the price is going to go towards a dealer's payment on a Jaguar or BMW. If you as a student, or if you are already in the work force, expect to make a decent living and lets say that you consider $500.00 a week net to be a starting salary, and you start claiming that an unaffiliated artist's (not producing for a dealer or, more hrutally, "commercial") prices are too high then you have either - a) wasted your time getting to know that artist, or h) you need that book shelf more than you think.

Art is more than a commercially tradahle commodity and if you are offended hy the tone of this diatribe... good. Art is about action and reaction. It is the expression of an artist's attempt to interpret his/her surroundings and convey that interpretation to the masses. "Studenetz" wants to incite you to a reaction. We want you to realize that life is more than numbers; he they hank halances, university degree's or television channels. Somewhere in our cultural development we have drifted away from a philosophical curiosity to a material absolute. Art is one of our few anchors to curiosity, after all we are not Gods yet.

"Studenetz" invites you to contribute to the maintenance of that anchor. If you know of any artists who you think deserve to be recognized, please write us, be it a contact to this artist or an article about the artist. In any case please include a sample of their work (a photograph will do) so that we may publish something about this individual.

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Апарати, виконкоми
В чортову мать ви усі б пішли

- ЄК -

arts : next issue will feature Toronto-based artist Marko Koropecky

SLAVA IVANU HONCHARU !



Ivan Makarovych Honchar

If and when you fly to Kyiv, you will at one point in time see a few things that every tourist going over has seen. For example, en route from Kyiv's airport "Boryspil" you will see signs that read "Minolta - Trading Ukraine", upon the sight of whicb you may ask yourself "Exactly who is Minolta trading Ukraine to?" You will also inevitably pass hy a monument referred to by the locals as "the Baha". "The Baba" is a huge statue erected in Brezhnev's reign to commemorate victory. The head alone is so huge that, according to local lore, a four-lane highway was closed off in order that the head be hrought to the city of Kii. With sword and shield aloft she dominates the Kyiv skyline and irreverently dwarfs Kyiv's golden cupolas. Perhaps the new rule in Kyiv could melt her down and sell the metal to those trading Ukraine. But I digress.

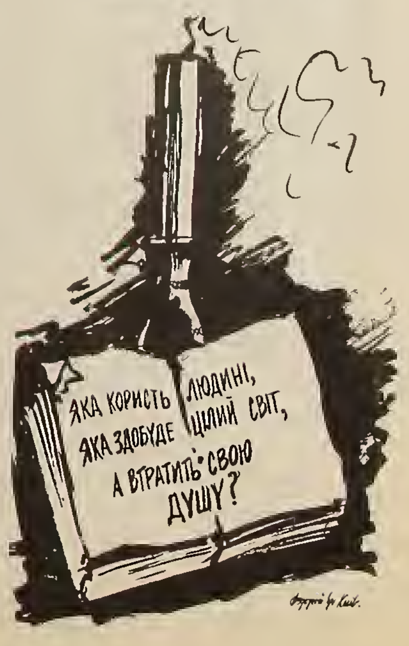
"The Baba" is hut one of many statues and military hardware that comprise the outdoor military museum located there, on the hanks of the Dnipro. There you can find everything from old MIGs to almost cartoon-like amphihious vehicles which are nothing hut speedboats crossed with jeeps.

Much more impressive and only a few minutes of walking away is the home of one Ivan Makarovych Honchar, an aging sculptor who has spent the last 40 years collecting pieces of our history. He holds the title of "Spiritual Hetman of the Cossacks".

One is slightly overwhelmed when entering what looks from the outside like a run down home with an unkempt garden and husts of forgotten faces greeting you. The first room you enter into is the sculptor's studio and your senses are suddenly assaulted with a harrage of colour, texture and size. The little dog that has been harking at you ever since you walked fades away as your eyes scan the room and fall upon a sculpture of a Cossack striking a "Thinker" pose. "That's Sirko," explains Honchar's baritone in Ukrainian as his gentle eyes fix upon the statue. What follows is an account of Sirko's tragic story, recounted in a way that the ancient hards must have employed when relating their sagas. You catch a glimpse of a life-size Shevchenko emhracing a woman, and Honchar explains that that is the poet and his sister. He would later inform us with a great sense of pride that he comes from the very region from whence Shevchenko came.

One realizes that they are in a workshop of a master, and that it would take a full day to take in what is in that room. As he moves on you wonder if you could snap a few pictures. You hesitate lest you violate him in the same way native tribesmen feel when

(continued on pg. 12 - "Honchar")



(Ukrainian Old Testament - continued from pg.10)

The reverence that the Ukrainians have for Volodymyr and the Jews for David comes from a basic pride both peoples share. They represent in their persons a time when the respective peoples found themselves on top of the world and are thus strong national symbols.

The next three points of comparison all deal with the historical personages of Yaroslav Mudryj and Solomon the Wise. Mudryj is the Ukrainian word for Wise, and is thus translated in Zenkovsky. Yaroslav the Wise (also called Yaroslav the Lawgiver by Grekov) was the son of Volodymyr ; Solomon was David's son. Both were renowned for their wisdom, and more specifically for their commitment of this wisdom onto the pages of books.

Yaroslav "wrote and collected many books through which true believers are instructed and enjoy religious education... ...Thus Yaroslav, as we have said, was a lover of books, and as he wrote many, he deposited them in the Church of St. Sophia, which he had himself founded." (6545[1037])

The details mentioned above are significant for the two following reasons: Firstly, Solomon was also renowned for his wisdom which he reportedly committed to what we know of today as the Book of Proverbs and The Song of Solomon. Although modern researchers dispute the fact that Solomon was the de facto author of these texts, a pious Christian Chronicler of the 12th century would not have reconsidered for a second the authenticity of such a claim.

Secondly, Solomon was the patron of the construction of The Temple. Yaroslav founded the Sobor of St.Sophia, a house of worship which has for centuries been the Ukrainians' equivalent of The Temple of Solomon. Whereas Solomon built a house for the Ark that his father had brought to Jerusalem, so Yaroslav built the house (the Sobor being The House) for the new religion his father had brought into his land.

For the year 1037 the Chronicler, recounting Yaroslav's reign and at this particular point highlighting Yaroslav's gift of wisdom invokes Proverbs, 8:12, 13, 14-17. He introduces this selection from The Book of Proverbs by writing "As Solomon said in (Wisdom's) praise".

Mere coincidence? These comparisons may only be on the very surface of the histories of Israel and Ukraine but they seem more the result of deliberate intent as opposed to sheer fluke. What better way to legitimize the rule of a certain class than by making that rule reminiscent of the ideal rules of David and Solomon? The Ukrainians could thus look back to the reigns of Volodymyr and Solomon with the same pride and nostalgia that the Israelites enjoy when recalling the regencies of David and Solomon. And because the Old Testament was a holy book not only for the Jews, many other peoples could also be referred to the striking similarities between the Golden Ages of both Israel and Kyivan Rus'.

The conclusions? Among the many explanations, the first that come to mind are: 1) Ukraine is the Lost, 13th Tribe of Israel, or 2) Ukraine is to the Common Era what Israel was to the time before Christ (Was Jesus, the New Adam, therefore Ukrainian?) or 3) Was Ukrainian history forced into a certain mold - to lend legitimacy to Rurikide rule, and written by monks for whom reality could not have possibly been different?

The game is afoot. Comments, arguments and most of all the truth, are invited.

(continued from page 10 - "Honchar")

a camera "steals their soul". His silent shrug of consent gives you time enough to take one or two pictures, for he is already leading you up the stairs - upwards to an unimaginable realization of the depth and scope of our history. You follow.

Honchar is a frail man, but his eyes and voice show strength. "The rebirth of Kyiv," he would later tell us, "originated from this house."

Up the stairs we go and Honchar draws our attention to a painting of a saintly figure which, he tells us quite candidly, is an original Shevchenko. He reminds that Shevchenko was first and foremost an artist. When you see the painting hanging there, close enough to touch, you wonder why it isn't behind glass, in a controlled environment, like the Mona Lisa in the Louvre. You ask about the prospect of a museum of Honchar's collection, and he tells you that everybody and their mother has been promising to help in that regard (including WCFU president Shymko), yet the Shevchenko still hangs there. You tell yourself that maybe it's better this way.

The Honchar home has been vandalized several times, and many of his sculptures have been destroyed.

He leads you into a room full of rugs, costumes, books, vases, zhupany and instruments. A pistol hangs by a rug - he knows which Cossack shot whom with it back in the eighteenth century. He draws your attention to a gold bulava sitting in a corner and explains that he was designated the Cossack's spiritual Hetman during the 500-year celebration in 1991. He then humbly asks you to sign his guestbook. The last entry was two weeks old, and you wonder why people aren't coming through there every day.

On the wall hangs a plaque that reads "Honour for thyself and Glory for thy people."

I spotted a copy of Sylenko's Maha Vira on a table, and asked Honchar (somewhat boldly) what faith he subscribed to. He said "The faith of my parents. What faith do you subscribe to?"

We left completely exhausted although we had only spent an hour and a half in there. On our way out, he pointed out another Shevchenko hanging in his studio. A strange sense of relief and awe overcame us as we trekked up the slope from his home. Too much.

Honchar will gladly open his doors to you on the weekends - it seems that tourists are most appreciative of his life-long work of sculpting and collecting. You must, however, call ahead of time and book a personalized tour - his wife will not, understandably, throw wide the doors and let you in. So when in Kyiv, call 290 - 3394, and do yourself a favour. It seems to be the custom of leaving the man a few dineros for the upkeep of what is probably the most interesting museum in all of Kyiv.

(Ukrainian Old Testament - continued from pg.10)

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